

K Doehne (Jacob)
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FOUR COMPLEXIONS:

Or, A TREATISE of
CONSOLATORY INSTRUCTION,
Against the
TIME of TEMPTATION,

FOR
A SAD and ASSAULTED HEART.
SHEWING

Whence SADNESS naturally ariseth, and how the
ASSAULTING happeneth.

The whole confirmed by several salutary TEXTS.

Originally written in HIGH-DUTCH, *March 1621.*
By JACOB BEHMEN,
The Teutonic Philosopher.

L O N D O N :

Printed for J. SCOTT, at the *Black-Swan*, in
Pater-noster Row.

THE
FOUR COMPLEXIONS:
ON A TREATISE OF
CONSOLATORY INSTRUCTION
Against the

TIME OF TEMPTATION



As a sad and a happy
Experience - Successes naturally resulting, and how they
Avaluating happiness.

The whole confirmed by several Ministry Treaties.

Originally written in French by M. de la Motte, and
BY JACOB BEHME,
The Teutonic Philosopher.

LONDON:

Printed for J. Sturt, at the Black Swan,
St. Dunstons Church.

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THE P R E F A C E.

To the READER,

All the Works of Jacob Behmen, this is one of the least in Bulk, but not in Worth. Much and important Matter lies here inclosed in a narrow Room: Besides, this Paradise of useful Truths, stands not guarded by a fiery Cherubim hindering the Readers access, and dazzling his Eyes with a flaming Sword of Obscurities.

I speak not this to impute as a Crime to our Divine Author his uncouth Phrases, not affected, but enforced by the Matters Remoteness he writ of, from human Imagination, the Dictator of all Expression in Man's Language. Plato's Idea, Aristotle's Entelechia, Trismegists Aeon and Crater, Zoroasters Intellectiles, the Cabalists Hochmah and Binah, are Words to this Day understood by many, yet not laugh'd at by sober Men as Nonsense: The Chymist, Logician, Physician, are (for sparing Circumscriptions) allowed a Coinage of Terms of Art, which pass for current in their several Jurisdictions; the Mechanick, or other meaner Artizan, is not debarred of

this Privilege, and shall a Man rapt up into the Third Heaven, where he heard Things beyond human Expression, be deemed a Barbarian, because he cannot apparel his Wisdom in a Dress suited to the Taste and Apprehension of the mere Natural Man.

He wanted neither Desire nor Endeavour to have spoken to the meanest Capacity; he did not, like some Spirit-Pretenders in these Times, upon his being acquainted with Truth in a more excellent Way, decry and undervalue those other Gifts of Skill in Nature and tongues, acquired by a Blessing upon Man's Industry, by which, as serviceable Hand-maids, the noble Sophia may be attired in a Garb best suited for human Converse. 'Twas his Wish, expressed somewhere in his Writings, that if it had pleased God, his Education had given him better Skill in the Learning and Tongues of Men; for then says he, I might, perhaps, have better suited those Divine Manifestations to the common Apprehension; many of which, for want of that Enablement, remain locked up in the Magick Language of the Spirit, and will scarce be understood by any but Men skilled in that Dialect.

Hence comes that unusual Difficulty, many have so much stumbled at, in the Works of this Author, especially those translated into other Tongues, in which the Interpreters, out of a just Fear of wronging his Notions, having religiously followed the Oracles Counsel (*Barbara nomina ne Mutaveris*) they have proved to be like Aristotle's *Acroams*, *ἱδωτα κ; μὴ ἱδωτα*, extant in Part only; the High Dutch made English, but in the Magick, each Man is left to his own Skill. Yet by this are we set upon even Ground with those of his own

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own Nation, and to have done more, had been not simply to translate, but interpret.

He that will, in any Author whatever, jointly perform both these Offices under one Name, had need of a double Sufficiency. First, he must be a Bilingualist, a perfect Master in the Idioms of both Tongues he hath to deal with. For an Englishman to make Demosthenes speak Latin, it suffices, not to get by rote his Cambden and Lillies Grammar, and to have his Head stuffed with Vocabularies, but he must know the whole Custom and Manner of the Country, and Forms of Elegance most in Fashion, in the several Times and Places of the Book's Nativity, by Edition and Translation; his not being an absolute free Denizon of both, may make him defraud the Reader he takes Pains for, sometimes of the Sense, but very often of the chief Grace of his Author. Secondly, He had need have, besides the Tongues, a double Portion of his Author's Spirit, else he will oft give us his Words without his Sense; the Lion's Skin stuffed with Straw, instead of Hercules that wore it.

But he that will be this Author's right Interpreter, must be a Trilingualist at least, skill'd no less in the Language of Angels, than in the Latin, High Dutch, and English; for want whereof, much of the Writings, not of this Man's only, but even of Scripture Penmen, are in some Parts rather clouded than cleared by Translations.

As for the Matter and Scope of this Discourse, 'tis to shew each Complection its Good and Evil, Temptations and Remedies.

I know his Colloquies, with the Evil Spirit in the Melancholy, will make some Men smile, especially our

Atheist and Sadducee, that laugh at a God, Angel, Soul, or Devil, and know nothing of the Joys of God's Kingdom, or through what a Wilderness of Tribulations it is come at; and how that roaring Lion, that goes about daily seeking whom he may devour, fails not to use all Means of continuing the Separation 'twixt the Soul of Man and that Rock whence it was hewn; and where he cannot, by freighting their Vessel with hellish or terrene Appetites and Cares, keep God out of all their Thoughts, strives to beget such an Idea of him in the Imagination, as may justly render him a Prick in their Eyes, and thorn in their Sides; which is no hard Task for him to perform with many sad Souls in all Religions, that give more credit to human Surmises than to God's Oath, (that he hath no Pleasure in the Death of a Sinner) with those clear Evangelick Oracles, that God would have all Men to be saved, and come to the Knowledge of the Truth; and that there is Joy in Heaven over one Sinner that repenteth.

This of Despair hath been even in our Days a Rock many have been split upon; and as the Hand of the Devil is oft very visible in Seductions of this Nature, we need not wonder our Author should store us up some Provision of Advice for such a Necessity, and in Particular a Weapon offensive, as well as defensive, against these Assaults.

It's true, his Replies in conflict with that wicked Spirit may seem at first to have somewhat of Gall; but we may take Notice, he both shews how effectual a Weapon this of Contempt is, above all others, for repulsing this Enemy; as well as advises an Abstinence

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nence from this Bitterness but upon important Necessity.

The Devil (*says he*) is a proud arrogant Spirit in his visible terrifying Apparitions, you cannot better get quit of him, than by a bold Defiance and Contempt. As oft, therefore, as by his frightening Appearances, &c. discouraging Suggestions, he endeavours to drive thee to Distraction or Self Murder, flinch not an Ace at his Presence, but meet him with a stout Courage, and upbraid him with the Memory of his lost Glory and present Shame; how of a glorious Prince in Heaven he is fallen to be an infamous Hangman in Hell. This is a bitter Pill, he is not long able to digest; two or three Doses of it, will go near to set him a Packing; but use it only as a necessary Evil, in Cases of grand Terror, otherwise do not by such bitter Mockings bestorm thy own Spirit, and add new Affliction to the Calamity of his Fall.

This inoffensive Carriage, even to the Devil himself (like that of the Archangel Michael, not reproaching him with railing Accusations, and our Saviour's not refusing, so far gratifying them in their moderate Request, as to qualify their Grief for the Loss of their nobler Habitation, by a Permission to enter the foul Carcasses of the Swine) shews in the Man and his Doctrine an unparallelled Mildness of Spirit, scarce visible in the Writings or Practices of any that now pretend most to the Gospel. First, we think it lawful, nay, an act of Godly Zeal, to spit all our Venom in the Face of the Devil, and then every Contrariety to our Humours, Opinions, Interests, looking like him, and presumed

presumed to have much of the Devil in it, (though indeed of Christ) must be served with the same Sauce.

Lastly, If any be offended with the ill Savour the Devil leaves behind him, when he flies away in a Puff, he may know that Melancthon, a grave Author, reports the same Circumstance of the same Spirit, or one of that Regiment being flouted away by Luther, and some others; that when a Devil comes off with Shame in such an Assault, he becomes a laughing Stock to his fellow Devils in the Air, Spectators of the Combat. St. Paul affirming, 1 Cor. iv. 9. That we are made a Spectacle to Angels, as well as to the World and Men: Now the Passions of Men's Souls oft reflecting their Images so clear upon their Bodies, in Colour, Gesture, and some other more gross Demonstrations; why may not the perturb'd Imagination of a wicked Spirit produce the like Symptoms upon its aerial Vehicle.

Much more Reason in Nature might be given to assert the Probability of such a Phænomenon; but that the Book is short, and therefore the Preface must not be long.

I commend thee to the Grace of God, in a sober Use of these Discoveries of thyself.

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THE
FIRST CHAPTER.

Of the Cause of Fear and Sorrow or Sadness; and what Perturbation or Terror, Anxiety and Perplexity, is.

1.  ALL Sorrow or Sadness, and *Fear*, that Man is terrified and afraid in himself, is from the Soul: For the *Outward Spirit* from the Constellations and Elements, is not disturbed or perplexed; *because* it liveth in its Mother, which hath generated it.

2. But the poor Soul, is with *Adam* entered into a strange Inn or *Lodging*, viz. into the Spirit of this World; and thereby the Fair Creature is become covered or obscured, and Captivated in a dark Prison or *Dungeon*.

3. But the Spirit of this World hath FOUR Inns or *Lodgings* wherein the Noble * JEWELL

* The Soul,

standeth Locked or Boulted in: Of these *Four* there is always *One* and not all *Four*, chiefly manifested in a Man, viz. according to the *Four Elements*, which every Man hath in himself; and he himself is that very *Thing* or Substance, all, of him, but the Soul, which is *not* that Substance: but lieth captive in that Substance; and yet only *ONE* Inn or Lodging Form and Condition or Complexion of the *FOUR*; hath the *Upper* Dominion of the Life.

4. These *Four* are called,

I. CHOLERICK. III. PHLEGMATICK.
II. SANGUINE. IV. MELANCHOLY.

5. *First*. The *Cholerick* is of the *Fires* Property, it affordeth a Stout Courageous Mind, vehement Anger, aspiring Pride, self-conceited Thoughts, regarding none.

6. This Form, Condition, *Inclination* or Complexion, as to the Outward World, appeareth in a Fiery Light; it Laboureth after, or for, the *Sun's* Power; and would always *fa*in be Lord and Master.

7. *Secondly*. The *Sanguine*, according to the *Air*, is subtile, friendless, chearful, yet *not* of a Stout Mind or Courageous, it is *sickle*, is easily moved from One thing to another; it receiveth naturally into its Essence, the Property and Ingeny or Inclination of the Constellations, or Stars. It is chaste or *modest* and pure, and containeth or pos-

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possesseth great Secret Mysteries in its Skill and Knowledge.

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8. *Thirdly*. The *Phlegmatick*, is according to the Nature and Property of the *Water*; fleshly, gross, yielding or facile, of an Effeminate Mind or Will, of a mean Apprehension; but retentive or holding fast what it attaineth in itself; Art must be brought into it by *Loud* Importunity and Teaching; it findeth not that out of, or in, its own root, it lets all pass for good and current, it cumbreth not itself with Cares, it hath a Glimpse of the Light, it is not sorrowful or sad, nor very frolick or merry, but very Indifferent or *Careless*.

IV.

9. *Fourthly*, The *Melancholy*, is of the Property and Nature of the *Earth*, it is, as the *Earth* is, Cold, Hard, Dark, and Hungry after the Light, it is always afraid of the Anger of God.

10. For the *Earth* and *Stones* are comprehended * without beyond or distinct from the Eternal Substantiality, that is, in the kindled Desire in the *Fiat*, both according to the *Angers* Property, and also according to the *Love* Property; there is both Evil and Good, one among another, therein.

11. The *Good* is always afraid of the *Evil*, there is a continual flying of One from the Other, the Good would always fly from the Evil, as is to be seen in Metals where the *Tincture* is *Good*, and the total or entire earthly Mass is evil and fierce wrathful; there will the *Tincture* of the

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* Extra.

Metal always fly from the Earthly, especially when the evil Constellation stirreth it, and will come forth out of the Center: thence it cometh, that the Metals grow: for the Tincture driveth their Desire forth, and it desireth to fly away, but it comprehendeth in the Desire, *such* a Corporeal Substance, as the Spirit, or the *Desire* is: From whence the Metalline Body proceedeth.

12. The *Melancholy Nature* is Dark and Dry, it affordeth little Substantiality, it devoureth itself in itself, and remaineth always in the House of Sorrow or Sadness: though the Sun itself did shine into it, yet it would be sad *in itself*. Indeed it getteth some quickening or refreshing from the Sun's Glance: but in the Darkness it is always in Fear and Terror of or before GOD's Judgment.

Here observe what the sorrowful or sad Mind is.

13. **N**OW if ONE of these Complexions have the upper-hand in Man, so that he is complexioned in or according to it: Then the poor Soul, *viz.* the Noble Jewel standeth in this House; and must help itself with the Glance of the Sun, if it doth not totally attain the Light of God in itself; seeing in *Adam*, the Divine Light-Eye, became shut up to it in the Earthly Source or Quality, into which it went.

14. The Soul, in *Adam*, did let in the outward Complexions into itself, *viz.* the Spirit of the great World, of the Stars and Elements: in this Time they now dwell one in the other: the Soul in the Complexions and they in the Soul; yet the

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the One comprehendeth not the other in the Essence; the Soul is Deeper than the outward Spirit, but this Time they hang, stick or cleave, one to the other, as the *Inward* and the *Outward* World do, whereas yet the One is not the Other; so also the Outward Spirit is *not* the Soul.

Know further.

15. The Soul is, in its Substance, a *Magick-Fire-source* or quality, out of or from God the Father's *Nature*: It is a great Desire after the Light; as indeed God the Father, in great Desire, from Eternity, desireth *his Heart*, viz. the Center of the Light, and generateth it in his Desiring Will out of the Fire's Property, as the Light becometh generated out of the Fire.

16. Yet now there can be no Fire, but there must be also the *Root* to the Fire, viz. * the Center or the Forms or *Qualities to Nature*; and THAT the Soul also hath, in itself, and burneth forth out of the Forms TO Nature; viz. out of the *Dark World*, which in its Source or Quality of the Desire driveth itself forth *still* to the Fire; for that defineth the Liberty, viz. the Light; as in the Book of the *Threefold Life* is expressed at large.

17. Now then the Soul being a hungry Magick Fire Spirit, therefore it desireth spiritual Substantiality.

B 3

* *Note*, The Center of the Eternal Nature is; The First THREE Qualities, To Nature or Fire; which Fire is the Fourth: And the Fifth the Light, which is the End of Nature, or the Divine Quality or Property: The Sixth is the Divine Life: And the Seventh is the Divine Body.

tiality, *viz.* *Power* or *Virtue*, whence it may sustain or preserve its Fire-Life, and meeken, allay or slack the Fire-source or Quality.

18. Now it is well known, how with *Adam* it hath in Disobedience *turned* or inclined itself into the Spirit of this World; and eaten of the Spirit of this World: and therefore CHRIST became a Man in our Essence, that he might incline or *turn* it *again*, thro' the *Center* and through God's Fire, into the Light, *viz.* into the World of Meekness: which now was so done or effected, in the *Person* of Christ.

19. But seeing our Soul, from the Mother's Body or Womb, standeth thus inclined or intuned into the Spirit of the Great World in the *Complexions*: Therefore it eateth, instantly FROM the Mother's Body or Womb, yes, IN the Mother's Body or Womb, of the Spirit of THIS World.

20. The Soul eateth spiritual Food, *viz.* of the SPIRIT of the Forms or Qualities of the Complexions; not totally of their Essence; but Magically, it is the *kindling* of their Fire; the Complexion in the Soul's Fire becometh Soulish, or like the Soul: they TWO are as Wood or Fewel, and Fire, one to the other.

21. Understand in or by the *Fewel*, the Complexion, and in or by the *Fire*, the Soul; whereas indeed the Fire must have Fewel, *that is*, either the Outward Complexion, or a divine Substantiality from God's Substance: *One of them* it must eat of, or perish: Whereas in it, *no* perishing is possible; for it is a Desire, and where a Desire is, there

there is also Substance, the Desire maketh itself Substance.

22. Now we *understand*, why there is such a Difference of Men in *their* Willing and Doing : Or in their Will and Deed : For, of whatsoever the Soul eateth, wherein its Fire-life becometh kindled, according to *that* the Soul's Life manageth its Dominion.

23. But if the Soul inclineth or turneth itself out of its Complexion into God's Love-Fire, in the *Heavenly Substantiality ; which is CHRIST's Corporiety, according to the Angelical Light-World ; then it † *eateth of Christ's Flesh*, understand of the Heavenly, *viz.* of his Eternal Substantiality, from the Meekness of the Light of the *Majesty*, in which the Fire of God the Father, in the Glance of Lustre, maketh a *Tincture*.

24. In that Substantiality, *viz.* in the water-source Quality, or § *Fountain of Eternal Life* ; concerning which Christ said, *He would give in such Water to drink* ; upon that, the Soul's Fire feedeth, *viz.* upon the divine heavenly Substantiality, which in the *Tincture* becometh changed into heavenly Blood, *spiritually* to be understood.

25. Whence the Soul getteth the *Divine Will*, and bringeth the Body into Compulsion, to do, what it would *fain* not do, as to its own Form, Constitution, Quality, Disposition or Inclination, and the Spirit of this World ; in that the Complexion *must not* rule in the Soul, but standeth only

* Meekness.
John iv. 10. 14.

† Joh. vi. 51. to the 58.

§ Psal. xxvi. 9.

in the Substance of the Flesh; and *manageth* the fleshly Dominion belonging to the *Outward Body*.

26. Such a Man asketh after God's Word, and hath always a continual Longing after GOD; his Desire is always to speak of God, and would fain always taste of God's Sweetness, but is covered and hindered by the *Complexion*, so that a continual Strife remaineth in him: The Soul striveth against the *Complexion*; for they are now tied together in *one* Band; and the *Complexion* striveth against the Soul; it would always fain get into the Soul's Fire, and *kindle* itself, that it might rightly live.

27. For when the Soul eateth of God's WORD; then is the *Complexion*, as or according to the Outward Life, as it were impotent and captivated, whereas yet it liveth *in itself*: but the Soul is so faithful in the presence of God's Love, which only cometh to help its Substance, and often, when it eateth of God's Love-Substance; it bringeth a *Triumph*, and Divine Taste or Relish into the *Complexion*, whence it becometh *trampling* and highly joyful, and awakeneth or raiseth up the whole Body, as if *Paradise* were at hand.

28. But this is not always *steady*: the Soul is soon covered or obscured with somewhat else, *that falleth* into the *Complexion*, and introduceth the *Outward Imagination* from the Spirit of the great World, into the *Complexion*: whence it getteth a *Looking-Glass*; and beginneth to imagine or *speculate* therein, and so it goeth out from the Spirit of God; and is often defiled with the *Mire*, if the Virgin of Divine Wisdom do not call it back again to convert; which is here set before the Soul for a *Looking-Glass*. Fur-

Further concerning the Complexions.

29. **W**HEN the Soul *Imagineth* into, or according to, the Complexion, and so eateth thereof, and turneth itself from God's *Word* and *Will*; then it doth as the *Property* of the Complexion is: it receiveth all whatsoever is injected from the Constellation into the Complexion; all whatsoever the Spirit of the great World introduceth into the Complexion with *its* Imagination: It poisoneth itself, through the *Desire* in the Complexion as to ALL outward Things or Substances, as to all whatsoever the World doth in Words and Actions: That the Desire of the Complexion bringeth into the Soul's-Fire, and therein the Soul's Fire *burneth*.

30. Here Men find, *how* all Evil Actions and Works *burn* in the Fire of God the Father, *in which* the Soul standeth: Now that which is not agreeable or *conformable* to the Love of God, that the Love *cannot* receive.

31. And here Men find, *what*, and how, a Thing is Sin, *how* God becometh angry, when, with the Soul's burning or Life, such Abominations as Men act, are become introduced into *Him*, which keep off the Soul from the Love of God, and make the Soul's Fire *stark Blind* as to God's Wisdom and Light.

32. For *God's Spirit goeth not into the Fire-burning or Life of the *Abomination*, till the Soul goeth out from thence again, and batheth itself again

* NOTE.

again in the * *Water of the Eternal Life*; which is done through *earnest Repentance*, and *there it becometh Renewed again in the Fire of God's Meekness*, and in the Holy Spirit; as a New Child; and beginneth again to drink of that Water, and liveth with or in GOD.

Now it followeth concerning the Four Complexions particularly or severally with their Properties: [as to] what the Soul and the whole Man doth; when the Soul Kindleth its Fire-Life meerly from the Complexion, and meerly from the Constellation.

33. I. IF the Soul's Life be surrounded with the Choleric Complexion; then is it fiery, fierce, wrathful, climbing up or aspiring, and consuming; it affordeth also such a Body as is meager, evil, fierce, wrathful, and angry; and if the Soul imagineth thereinto, or according to it, it kindleth the Complexion yet more vehemently; for that is also fiery.

34. Then there riseth up in that Man, Anger, Pride or State, lofty Desire of Exaltation; in Might and Pomp; to suppress all under Foot, to be a Despisers and Scorners of the Poor and Miserable, a Domineerer over the bended Knee, not regarding though a Thing perish in his Anger; unless the Constellation hinder it, which oftentimes, uniting with the Complexion, injecteth somewhat, and hindereth many Things.

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35. There is great *Danger*, with, or in, this Complexion, if the Soul liveth according to the *outward* Imagination; it hath a hard Bond, when one Fire-source or Quality is bound or tied to the *other*: The fierce wrathful *Devil* hath a powerful Access to it; for the fiery Property is useful for him; He is also Proud, Stately and Envious; and so also is *THIS* Complexion.

36. O how hardly will the Soul be loosed or freed, when it is *quite* kindled in this Property: The Devil need not tempt it; it goeth along very willingly after his Pipe.

37. It will not easily be sad or sorrowful, for it hath in the Complexion a Fire-Light, and it ever supposeth that it is God's Light; that it is in good Ways; and yet, is a proud, stately, envious, angry, violent, oppressive or tyrannical Will and Spirit, so long as the Soul makes use *only* of the Complexion.

38. O, it affordeth a flattering hypocritical Shew in its Pomp, out of its Fire-Complexion and Hypocrisy in its great Pride and lofty Mindedness, and yet will be *esteemed* Holy: O thou * *Devil in the Form of an Angel*, how dark art thou when the Complexion breaketh in *thy* DYING.

39.

II. The *Sanguine* Complexion is Meek or Gentle, Lightsome, and Joyful, according to the Property of the *Air*; it is Cogitative, Courteous or Affable, Mild and Amiable, and *resembleth* Life itself.

40. If

40. If the Soul be surrounded or encompassed with this Complexion, and imagineth thereinto or according to it, and will live to it; then it sheweth itself friendly, subtile, it will try or experiment many Things, and *all* is ready at its hand; all whatsoever the *Constellation* frameth, that it experimenteth in the *Complexion*: It is cheerly or Joyful, yet suddenly also it is afraid standing before the Fire power, *viz.* before *Great * Persons*, but in itself is resolute in its own Thoughts or Opinion, *without* Advice or Counsel of others: It is of a *sharp* Reason, through the Complexion as to the outward Spirit: it doth not commonly any Hurt in its *Anger*; it is suddenly elevated, stout or courageous, and suddenly falls again, as the *Air* doth.

41. It should be watchful, for the Devil is in rage against it, neither can he in *this* Complexion obtain much; he would fain perplex it that it might have *multitude* of THOUGHTS, that it might NOT imagine after or according to the Kingdom of God: He casts strange Things before it, to spend its Time with; and it willingly studieth upon *many* Things: For the Stars cast or inject their Imagination into the *Air*; whence it getteth many strange far-fetched various Thoughts.

42. This Man leadeth an affable, sociable, honest *simple* Life with every one, but the Devil eagerly sets on his Enemies against him; *he must suffer much*; but he passeth lightly through it, as the *Air* passeth through a Thing: he is seldom very sad or sorrowful.

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43. For he hath not a *fiery* heart in him, therefore also the Terror doth not burn eagerly in him; but he should beware of Unchastity and Idolatry, in these the Devil hath an access into the *Complexion*.

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III. The *Phlegmatick* Complexion is according to the *Water*.

If the Soul be encompassed or surrounded with this Complexion, and thence bloweth up its Life; then it is a stiff swelling *Life*, dull, very perverse and regardless; of a gross Body; and of mean Reason; and yet through *diligent Teaching*, all ordinary Matters may be brought into it, if the *Moon's*, or Lunatic Power, doth not meet with it; but then it is a meer *Lump* or Clod of Earth, moreover through the *Moon's* Power, it is very unrighteous, injurious or *wrongful*.

45. Out of this Complexion any thing may be framed; the *Water Spirit* receiveth all Sorts of Things, suddenly Evil, suddenly Good; it giveth forth itself readily in a *hypocritical* Shew of Holiness, and ascribes to itself an honest, righteous or upright Life, but with very great Mixture of the contrary.

46. The Water is *shining*, and the Soul also is not easily drawn into God's Anger and the Dark World, which is in its *Center*; it bites freely, at the Abominations of the World; and covereth it under the Water-glance or shining, *supposing* it to be God's Glance or Lustre.

47. The Devil can introduce *all* wickedness, which he knoweth in Hell, into this Complexion:

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if the *Constellation* hinder not, and the Soul *permit* and suffer it; he getteth as much here as in the Fire of the Fire-Complexion: For Sin is as lightly regarded therein, just like a Stream of Water, that passeth away, undiscerned.

48. He hath also Power herein to tempt and *assault* with Sorrow and Sadness, when it will give way to him; for he darkneth or *obscureth* the Glance of the Water with the introduced Sins; and incloseth the Soul, that it keeps back from God; but in the *Storm* or *Combat* of the Soul, if it will with Force break out of the House of Sadness, he can *not long* stand out here; the Complexion is too weak, he can hold out *better* in the Fire.

49.
IV. The *Melancholy* Complexion is like the sorrowful sad *Earth*; which always standeth in Fear before the fierce Wrath of God, which came into it in the Creation; it giveth a competent Understanding, and yet somewhat deep in Thoughts: The *Chamber* of this Complexion standeth open, it may apprehend much, if Grief or Perplexity hinder not.

50. If the Soul be encompassed or surrounded with this Complexion, so that it eateth thereof, then is its Fire-burning *very dark* or obscure, very sad or sorrowful; it esteemeth not greatly of any worldly Pomp, Bravery or Pleasure; it is always through the Complexion sorrowful and fearful or *timorous* as the *Earth*: The *Devil* assaulteth it sorely, and would always fain thrust it headlong *fully* into the Darkness, into HIS Kingdom.

51. For where it is dark, there he * freely enters in; he maketh Representations or Images before the Soul, and terrifieth it with his *Wiles*, or abominable *Thoughts*, that it should despair of GOD's Grace.

52. For the Soul, in this Chamber of *Melancholy*, doth not introduce any thing much serviceable to him; unless it depart or fall away from GOD's Grace, and become totally careless and vain: then can the Body afford to be a Murderer, and a Thief, or a Robber, who regards Man, God, and the Devil, all alike: for if it will fall away or desist, and giveth itself up to the *Complexion*, to do what THAT will with it; then that Man will do ALL whatsoever the *Constellation* in the *Complexion* worketh; and the Devil mixeth his Imagination therein.

53. But while it remaineth in *Strife* against the sad *Complexion*, there is none of the FOUR Complexions into which *less* Abomination would become introduced: For it is always in *Strife* against the Devil, it knoweth that it hath him for a near Neighbour.

54. For the *Darkness* is his Dwelling-House, and therefore he so readily assaulteth or lets upon the *Melancholy*; he would either have it into the *Darkness*, or throw it down, that it may despair, and give over: For he knoweth well, what the Soul can do if it kindleth the Light of God in itself: then it kindleth or burneth his Fort of *Robbery* for him; and then he standeth in great Shame, and

and his cunning Treachery becometh Manifest or Revealed.

55. In *no* Complexion doth the Devil's Will or Intentions become *clearer* Manifested, if the Soul become kindled in *God's Light*, then in the *Melancholy*; as the Tempted know very well, when they once break open his Fort or *Den* of Robbery; they know in the Complexion in Nature, suddenly, what a foul shameless Bird *he* is: afterwards he doth not readily come near it, unless the Soul be secure and *negligent*, and enter as a Guest into the House of *Sin*, and then he cometh like a fawning Dog, that the Soul might not know him, he stroweth Sugar upon it, ascribing *Honesty* and *Virtue* to the Soul, till he can bring it again in the Complexion to eat the *Food* of Sorrow.

56. Oh ow Subtily or *Craftily* and *Maliciously* he dealeth with it, as a Fowler goeth about to catch Fowls: He terrifieth it in its *Prayers*, especially in the *Night*, when it is dark; he casteth his Imagination into it, so that it thinketh *God's* Anger hangs over it, and would *destroy* the Soul: he makes as if he had Power over the Soul, as if *IT* were *HIS*; and yet hath not a Hair's Power, unless itself despair, and give up itself to him; he dares not spiritually either possess or touch it only with the *IMAGINATION*, through the Complexion, he slips or *steals* into it.

57. And that is the Cause why he so tempteth or assaulteth *this* Soul; that the Complexion Chamber is *Dark* or *Obscure*; for he cannot slip or insinuate *his* Imagination * into the Light; he must

* *viz.* Into the other three Complexions.

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must do that only with or by Man's Sin; but to this Complexion he can do it, it is near [of quality] to his Desire, seeing this † Desire maketh Dark-ness or Obscurity, so that Fear is therein; because of the raw, crude or rough Earth: Else he had no Spark of Right more therein or thereto, than is the other: He can effect no more with the Imagination, but to terrify that Man and make him doubtful: but if the Soul itself doth not despair, and give up itself to him; then he bringeth it to that, that it might destroy itself; he dares not destroy it, unless itself doth it.

58. The Soul hath Free will: if it standeth before the Devil, and will not do as he willeth, then he hath not so much Power as to dare to touch the outward sinful Body: He boasteth himself indeed of Power, but he is a Liar: If he had Power, he would soon shew it.

59. But No! CHRIST hath with his entering into Death, into the Dark-Chamber of Death, and into HELL, unshut the Gate to all Souls, every one may enter in; The † Devil's Snare, by which he bound and tied the Soul in Adam, is become broken & on the Cross: O how unwillingly doth he here speak of the Cross; it is a ‖ Pestilence to him, if it be done earnestly.

60. The Devil always readily casteth the Melancholy Man's Sins before him, and giveth forth, that he cannot attain God's Grace, and therefore should despair, stab, drown, hang, or any other Way kill himself, that he may get an Access or Entrance

† Or Complexion. † 1 Tim. iii. 7. § Col. ii. 14, 15.
§ Hosea xiii. 14. 1 Cor. xv. 54, 55.

Entrance into the Soul; For else he neither dare nor can touch it.

61. But if he can bring it about, that it is willing to do so, then he is as the *Executioner*, that bindeth a Prisoner and bringeth him to *Judgment*; yet he dares not judge it or destroy it, unless itself doth it.

A RECEIPT for the BLACK DEVIL.

62. **W**HEN he tempteth the poor Soul, that it should despair, a Man should give him when he cometh this *Receipt* to eat: The *Devil* is a Stubborn, Proud, Stately Spirit; and a Man cannot resist him more to make him give back, than by taking a cheerful Mind against him, very *courageously* and stoutly, not to be afraid of him; for he hath not the Power of a *Straw*: do but despise him, object his Fall to him; how he was a *Bright Angel*, and now is become a *Black Devil*.

63. When he cometh at first, dispute not with him at all; when he bringeth the Register or *Catalogue* of Sins, and pretends his Power over thee and Access to thee, give him at first no Answer to that: But when he cometh, and with the Imagination strikes at the Soul, and casts evil Thoughts into thee, and thy Sins before thee, and doth as if he would carry thee away in terrible Lightening; then take to thee a courageous Mind against him, saying, *Whence dost thou come, thou Black Wretch?* I thought thou hadst been in Hea-

ven among the Angels, how comest thou driven thence, and *loadest* thyself with the Register or Catalogue of God's Anger; I thought thou hadst been a Prince in God; how art thou then become his *Executioner*? Is so fair an Angel become a slave Executioner? Fye upon thee! what hast thou to do *here* with *me*? Away to Heaven to the Angels if thou art God's Servant: Fye on thee, pack hence thou *Slave Executioner*: go to thy own Angels, thou hast nothing to do *here*: * *This Receipt* he eateth readily, it serveth for his Health.

64. But if he will *not* give back, but will still read on the Register or Catalogue of *Sins*; then stand boldly before him and say, Harken! Read this first: † *The Seed of the Woman shall crush or bruise the Serpent's Head*: Canst thou not find it? Stay a little; I will kindle a *Light*, that you may find it: For it standeth about the Beginneth of the *Bible*, where *Adam* fell into *Sin*; then wrote God's Anger first: ‡ *For the Woman's Seed shall crush or bruise thy Head*: This is the *Second Receipt* which he readily eateth.

65. If HE will *not yet* give back, but saith, Thou art a great *Sinner*; and hast purposely committed this or the other great Sin; also *knewest well* that it was iniquity; and wouldst still a while trim thyself with God's Grace; whereas yet God's Anger is already kindled in *thee*, and thou now at *present* art the Devil's own.

66. Thus it enters into the poor Soul from the Devil's Imagination, that it is afraid, and thinketh thus: Thou art a great Sinner, GOD hath *for-*
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* The 1st Receipt. † Gen. iii. 15. ‡ The 2d Receipt.

taken thee because of thy Sins, now will the Devil fetch thee away, and make an End of thee, so that it beginneth to be afraid of him.

67. Now when he cometh thus; take to thee *once more* a Courageous Mind, out of or from CHRIST, again, and say; I have still somewhat for thee, O Devil, that thou mayest become an Angel again, receive it into THEE and say; * *The BLOOD of JESUS CHRIST cleanseth us from ALL our SINS*; also, † *The Son of Man is come to seek and to save that which is lost.*

68. What wouldst thou Devil give for this; That God in thee were become Man, or *Incar-nate*? I have always an open Door of Grace into THAT: but thou hast *Not*; thou art only a *Liar*: pack hence away, thou hast nothing in Me; tho' I am *indeed* a *Sinner*, yet *Thou* art Guilty of it: Thou hast wrought the *Sin* in me, through thy Deceit and Treachery: Now take that which is THINE; The SIN is THINE; The SUFFERINGS and DYING of JESUS CHRIST is MINE: He is therefore become a Man, because he will deliver us from *Sin*: Thou hast wrought the Sin in Me, THAT keep for THYSELF; and my Lord JESUS CHRIST hath wrought in Me the Righteousness, which availeth before God; THAT I keep for myself; his Suffering and Dying for Sin is mine; † *he hath died for my Sin which I have committed, and is risen again in his Righteousness*; and hath comprised my Soul in his Satisfaction; CHRIST is in me, and I am

* 1 John i. 7. † Math. xviii. 11. The 3d Receipt.
‡ Rom. viii. 34.

in him; and my Sin is in Thee, and Thou art in Hell.

69. Scorn him; saying, Alas! fair Angel, that *wouldst not stay* one Day in Heaven; He was a Prince; and now loads himself with the Register or Catalogue of Sins with that dirty Sack or Satchel: Thou Executioner's Slave; take away my Sin in thy Beggar's Pouch, thou art only become a Slave of Sins, carry them to thy * Lord and Master; then should I be free of them, and then would Christ's Merit's continue to me.

70. Christ said, † *My Sheep are in my Hands, and none can pluck them out from me; the Father who hath given them to me is Greater than All.*

71. Thou fair Angel; how art thou become a Bearer of the *Wallet* of Sins; of a Prince a *Beggarly Slave*: Hence with the Sack of Sins! and take mine also with thee; thou needest nothing but Sins; thou hast no Part in my Soul: If thou CANST, devour me, here I stand.

72. But hearken; I have a *Mark* or Sign in me; that is the Sign of the CROSS; † *On which Christ slew Sin and Death; and destroyed the Hell of the Devils; and bound him in God's Anger: Swallow that also with it, THEN thou wilt be an Angel again.*

73. Let not thy Thoughts *dispute* with him; neither be thou afraid of him; be courageous and bold, whether it be by Day or by Night, *he dare do nothing*, though thou scornest him in the most horrible

* The Anger of God, whose Servant the Devil is. † John x. 27, 28, 29, 30. † Heb. ii, 14.

horrible Manner, if he giueth thee Cause; else scorn him not.

74. If he cometh not with Terror and Affrightment, then he is not there: but it is the Soul's being afraid of the dark Abyſſe; which is afraid before or at God's Anger: *Oſten it thinketh*, when the Melancholy Complexion becometh kindled with the fierce Wrathfulneſs of the *Conſtellation*: that the Devil is there; but he is NOT.

75. When he cometh, he cometh either with great Terror or as an Angel, ſo lovingly as a ſawning Dog.

76. If he cometh in the Dark, and thou being in a dark Place, and terrified thee; depart not from the Place for him, do not fly before him; he is not of ſuch validity, that a Man ſhould giue Way for him.

77. Scorn him in the *Darkneſs*, and ſay, Art thou there? I thought thou hadſt been an *Angel of Light*; but thou ſandeſt there, leering in the Dark, as a Thief: there are many other Places for thee, where there is more *Stink* than here; ſeeing thou goeſt about ſeeking after the *Stink* of Sin; but prouoke him not, that he may not get an *Opportunity* againſt thee.

78. A Courageous Man, that doth not flinch from him; he doth not eaſily terrify; eſpecially if he reſiſteth and ſcorneth him; for he is proud, and would always ſain be *Lord and Maſter*. If a Man will not giue Way, and depart for him that makes him *weary*, and he will not ſtay there; but if he goeth away from thence with a *Stink*; then

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away quickly from thence, and say, Fye on thee thou stinking beggarly Slave, how dost thou smell of thy Lodging; it smells just thus in a Jakes: he will not suddenly come again with Terror.

79. Let thy Mind hold no Manner of Dispute with him; he is not worth it; † *Image* or represent but this one only little Text or Saying, thou hast enough therein, and needest no other Comfort; which is, † *The BLOOD of JESUS CHRIST the SON of GOD maketh us clean from ALL our SINS.*

80. Wrap up all thy Thoughts therein; let no other go forth from thee; let the *Devil* insinuate or suggest into thee through his Imagination what he will; but think it all *Lies* what the *Devil* saith; but that *Saying* or Text is true; keep **THAT** for thine, let the *Devil* suggest what he will.

81. Do not look after much Dispute against his Terror; he is too subtle or crafty for thee; he teareth the first and best out of thy Heart, that thou shouldst forget it, or doubt of it; wrap but the Soul into that *one* only Thing; it is *strong enough* to withstand him: if thou wrappest thy Soul therein thou mayest well *scoff* at him; he cannot touch thee, also he will not stay long: if thou dost not give place to him, then he is to his other Servants as to Men, become a *Scorn*, also before the holy Angels, then he will fly before all Things: are you scorn him.

82. Repeat that Saying or Text, comprehend it in thy Heart: and take to thee a Courageous Mind

† Imagine, think, or represent in thy Mind.
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Mind against him; the *Spirit* which sticketh in that Saying or Text will assist thee well enough: tho' thy *Soul* tremble before him, yet *resist* him in or as to the fierce Wrath; as if you would lay your *Life* upon it; nothing will hurt you; he dares use no Force, neither hath he any, while a Man *liveth*, in this time, he dareth do nothing to him.

83. For CHRIST hath opened the Grace-Door; which standeth open to the poor Sinner, while he liveth upon the Earth; that very Grace-Door is open in the Soul of Man: CHRIST hath broke open the fast Enclosure, which was shut in God's Anger, in his Soul.

84. Now ALL Souls qualify or sympathise in ONE, they come ALL out of or from ONE, they are together all of them but one only * *Treed* with many *Branches*; His breaking open is passed upon all Souls out of or from him, even upon *Adam*, and all along upon the *Lost Man*: † The Grace-Door standeth open to ALL; God hath barred it up from none, but those who *themselves* ‡ will IT not: the Mark or Sign of his Entrance into the Humanity, is manifested to ALL Souls; and that will also be a Witness against the Ungodly at the *Day of Judgment*, that he hath condemned it. [viz. the Door which is the Grace of God innate in the Soul.]

85. Also, § *Though our Sins were as red as Blood*, as *Isaiah* saith, yet the Grace-Door standeth open

* John xv. 5.
§ *Isaiah* 1. 18.

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‡ Or desire it not to be open.

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† *Isaiah*
* *Psal.*

to HIM : for when he turneth or converteth, *they shall become as Wool, white as Snow* : Furthermore *Isaiah* saith, † *Can a Mother forget her Child, that she should not take Compassion on the Son of her Body or Womb : and though she should forget, yet I will not forget THEE : For behold, I have Marked or Signed thee in my Hands : viz. in his Hands pierced through with Nails ; and in the Hole of his Side he hath Marked or Signed the SOUL of all Souls.*

86. Now if any will not come, and lay himself therein, but will *contemn* the Print or Mark of CHRIST's Wounds, or suffer the Devil to cover or obscure it, he is guilty of himself ; and tho' he do cover it, yet it standeth imprinted in the *Greatest Sinner that is in the World* : For *Isaiah* saith in the Spirit of CHRIST, § *Though a Mother should forget her Child, which very hardly cometh to pass ; yet his Love and Grace shall not be forgotten.*

87. He hath not forgotten the SOUL, though it were Blood red in Sin : for he hath Marked or Imprinted it in HIS Blood and Death ; not some only, but the Tree, with its Root and Branches : *As Sin came from One upon All ; so also came the Righteousness through Christ upon All, saith the Apostle ; || As Sin pressed from One upon All to Death ; so also the Righteousness out of Christ pressed from One upon All to Life.*

88. But that all of them will not is their own Fault ; they have *Free-Will* : God willeth that all should become saved : And *Psal. v. 4. * Thou art not a God that willest Evil ; Ezek. xxxiii. 11.*

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† Isa. xlix. 15, 16.

§ Isa. xlix. 15.

|| Rom. v. 18.

* Psal. v. 4.

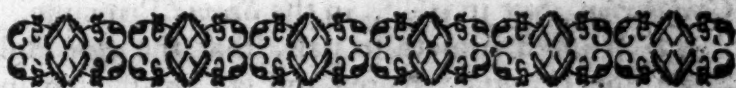
† *As true as I live, saith the Lord; I will not the Death of a Sinner, but that he Convert and Live.*

89. Therefore should no Soul think: the Measure of my Sin is full, God hath forgotten or forsaken me, I cannot become saved; NO: He hath imprinted him in his Hands in the *Wound-Marks or Prints of the Nails*; he is a little *Branch* on the great *Tree* of all Souls, and qualifyeth or co-worketh with all alike, as a Branch with the *Tree*: *While* he liveth in this *World*, he *standeth* in the *Tree*; even so long as the Soul is *cloathed* with *Flesh and Blood*.

† Ezek. xxxiii. 11.

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SECOND CHAPTER.

*Concerning the Temptation from or out of
the Complexion and the Constellation.*

90. ¶ T H E Temptation cometh *not* all
from the *Devil*, especially as to
Melancholy Men; most Sorrow or
Sadness cometh from the Imaging
or Representation of the Soul, when
it must stand in a melancholy Inn or Lodging,
there it is easily sad or sorrowful, and thinketh
God hath forgotten or forsaken it, and will not
have it.

91. For the *Melancholy* Complexion is *Dark* or
obscure, it hath no Light of its own as the *other*
have; but it belongeth not to the Substance of the
Soul; it is *this Time* of the Outward Life, only
the Soul's Dwelling-House.

92. Therefore *also* the Soul's *Holiness* and *Righ-
teousness* standeth not in the Complexion, but in
the Heaven with GOD: For St. Paul, *Philip* iii.

20. * *Our Conversation is in Heaven: This Hea-*

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* Phil. iii, 20.

ven, where God dwelleth, is *not* manifest in the *Complexion*, but in itself, in the *Second Principle*.

93. It often cometh to pass, that the *most* Holy Souls thus become covered and sad or afflicted and sorrowful: God also *often permits* it so to be, *therefore*, that they should be proved or *tried*; and wrestle for the Triumphant Crown or Noble Garland of Victory.

94. For when the Soul getteth the Garland of the *Holy Spirit* with Storming and great Constancy and Perseverance, then it is *much* Nobler and Brighter, then when it becometh *first* set upon the Soul, *after* the Dying of the Body.

95. For the Revelation of JESUS CHRIST saith, * *Whosoever* overcometh, to him I will give to sit with me upon my Throne, as I have overcome and am set with my Father upon his Throne: † Also, *Whosoever* overcometh, to him I will give to eat of the hidden Manna; and will give him a good TESTIMONY; and with that Testimony a New Name written, which none knoweth but he that hath received it.

96. Often hath the ‡ *Constellation* an evil *Conjunction* or *Aspect*, often Darkness in the Sun, and in the Moon; or an obscuring or clouding of the Sun and Moon. If then *Mars* casteth his Poison-Rays or infecting Influence thereinto, and that the *Conjunction* cometh to pass in an *Earthly Sign*, in the Melancholy Chamber; then it terrifieth that Soul mightily, which is surrounded or encompassed with a Melancholy Complexion; It supposeth

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* Rev. iii. 21. † Rev. ii. 17. ‡ The Inward Constellation in the Complexion.

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continually that the fierce wrathful *Anger* of God or the *Devil* is there, who cometh, and would fetch away the Soul.

97. For it feeleth in the Complexion the Poison Rays of *Mars*; moreover it seeth that it is in a Dark or Obscure Inn or Lodging; and then it thinketh God hath rejected or *Reprobated* it; he will not have it, especially when it imagineth or searcheth into the Complexion, so that it eateth of the Poison of *Mars*, and bloweth up its Fire-Life therewith: then there is great bitter Anxiety and *Fear* of the Devil and God's Anger in it.

98. And it speculateth and thinketh or surmisseth; * *God hath not* † foreseen or *elected IT* in *CHRIST*, to Eternal Life, it is so dejected that it ‡ *dare not lift up its Countenance to God*; but thinketh continually, *IT* is one of the greatest of Sinners, and that the Grace-Door is shut: And yet in Truth *this* is nothing else but the *Phantasy* of or from § *the Constellation* in the *Complexion*, wherein the Soul vexeth or tormenteth itself.

99. Now when the *Spirit* of the Great World or *Macrocosme*, with the *Constellation* of the Stars, is come forth || *therein*: It driveth on its Juggling Sport in it, and bringeth wonderful *Phantasies* thereinto; so that the Soul dejecteth or afflicteth and tormenteth itself, and the *outward Spirit* also at length totally kindleth itself in the Earthly Source or Quality: whence the Wheel in the *Center* of Nature becometh *whirling about*, so that

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* Rom. viii. 29. † Or Predestinated. ‡ Luke xviii. 13.

§ Note, The Constellation here mentioned is inward in the Microcosme, not outward in the Macrocosme. || Note,

the Spirit cannot apprehend or comprehend and retain or preserve the *Thoughts* or Senses ; which is *Phrensy*, Madnes and Phanatiqueness, and many times befalleth *Melancholy People*.

100. And when the *Devil* seeth that, he insinuates his Imagination thereinto, and perplexeth the Soul much more, but he hath no Authority or Power, only the anxious Source or Quality is the Source or Quality of *his Life* : he is very readily present with it ; for he is, without that, an *Enemy* of Mankind.

101. Therefore none that is tempted from Sorrow or Sadness should image or represent to himself, when this tempteth him through the Complexion, that it is from the *Disfavour* and Anger of God ; for it is a *Phantasy* from the *Complexion* and *Constellation*.

102. For Men see very well, that the worst and *most fatted* Swine of the *Devil*, that wallow every Day and Hour in Sin, are NOT so sad, sorrowful and assaulted, or tempted and afflicted : and the Cause is, they have an Outward Light in the Complexion, *wherein they Dance to the * Devil in the Form of an Angel* : But so long as there is the least Spark in Man, which doth † *desire* the Grace of GOD, and would fain become saved ; *so long* God's Grace-Door is open.

103. For he that is forsaken or rejected of God, whose *Measure* is FULL, he regardeth neither God nor Man, nor the *Devil* neither, *at all* : he is stark Blind, and goeth vainly up and down *without Fear* : he hath an outward *Customary Round* in his

* 2 Cor. xi. 14. † That is Desire to exercise the Grace of God.

his Worship and Service of God: A Beast goeth into the Sanctuary, and a Beast goeth out from thence again; there is no Divine *Experimental* Knowledge, only Conceit, Opinion, Fictions and Custom, and THAT he accounts for HIS Holiness.

104. Whereby the Melancholy Mind may know, that God doth not so manifest his Anger, in this Life; for although the *Ungodly* is punished in this Life, yet he accounts it as a Thing that is done by *Chance* and by *Mishap*.

105. For *Isaiah* saith in the *Person* and *Spirit* of CHRIST, † *He will not break the Bruised Reed, nor put out the Glimmering or Smoking Tinder or Flax*: Also Matth. xi. 28, 29. § *Come to me all that are weary and heavy laden, his Yoke is even* || THIS; what Nature bringeth to the poor Soul, whether Temptation, Persecution, Cares, Troubles, Necessities, Afflictions or Sickness, Men should only bear it with Patience, and cast themselves into his *Love* and *Mercy*, it hurteth not the Soul at all, it is in Truth rather *much the better for it*.

106. For while it standeth in the House of Sorrow or Sadness, it is not in the House of *Sin*, or in the State, Pomp, and Pleasure of the World: God holdeth it therewith, in a *Restraint* from the sinful Pleasure of this World: But if it must a little while sorrow and lament, what is that? *How soon* will it be released from the House of Sadness, and put on the *Victorious Crown* of Eternal Joy?

107. O *Eternity*, thou art very long: what is it that a Soul must a little while be sorrowful, and after-

afterwards have *Eternal Joy*? for * *He will wash away all Tears from their Eyes*: Only as long as there is never so little a Spark in the Soul which panteth or longeth after God, so long is God's Spirit IN that little Sparkle.

108. For that a Man desireth and panteth after God; that cometh not from Man, it is † *the Drawing of the Father* in his Son JESUS CHRIST to him: The *Holy Spirit* is the Divine Desire itself: no Man can desire God without his Spirit; THAT itself IS, in the Desire and retaineth the Will of the Desire in God, so that the poor Soul is preserved.

109. Saint Paul saith, † *We know not what we should speak before God when we pray*; The Spirit of God helpeth us mightily with Sighs and Groans unutterable, according as it pleaseth God: Why should we then long doubt of his Grace, when as he is more willing to receive us to Grace, than we are to come to him?

110. See what he did to the || *Lost Prodigal Son*, who had consumed his Father's Inheritance or Portion, with the fatted Swine of the Devil, and was become a naked stinking Swineherd when he saw him, that he had turned to him again, how he fell about his Neck and kissed him, saying, *This is my dearly beloved Son whom I had lost, he is come again*; he was dead and is become living; how he commanded to make ready, and to rejoice with himself for his Son that was Evil: As CHRIST further teacheth, That § *there is more Joy in the Kingdom of Heaven* among

* Rev. vii. 17, Chap. xxi. 4. Isa. xxv. 8. † Joh. vi. 45.
 † Rom. viii. 26, 27. || Luke xv. 11, 13, 15, 20, 23, 24.
 § Luke xv. 7.

among the Angels of God, for one Sinner that Repenteth, than for Ninety-nine Righteous that need no Repentance.

111. The lost prodigal Son is the poor *sinful* Man, when he *acknowledgeth* himself that he hath been a great Sinner, and *purposeth* to turn to God's *Mercy*; then thus our dear Father in Christ meeteth him; and thus receiveth him with great Joy, and the Angels and holy Souls in *Heaven* rejoice exceedingly, that once a dear Soul of a dear Brother is come to them out of the House of Sin, out of *Death*.

112. A sad sorrowful Soul perplexeth itself and is troubled about this, that it cannot awaken great Joy in the Heart in its Desire; it sigheth, lamenteth and thinketh God will have none of it; because it can *feel* nothing thereof: it looketh on other Men and seeth *them cheerly* and *merry*; who are in the like Balance or Condition with itself, fearing God; then it thinketh, that very Joy standeth in God's Power, but itself is not accepted before God; God will *not* have it, it will *needs* feel God in the Heart.

113. *Before* the Time of my Knowledge it was just so with me; I lay in hard Strife till I *obtained* my Noble Garland; then I first learned to know, how God *dwelleth* not in the outward fleshy Heart, but in the *Center* of the Soul *in himself*.

114. And then I first * perceived inwardly and intimately, that God had thus drawn me in the Desire, but I *understood* it not before; I thought the Desire was *my proper own*, and that God was far

* And before I was aware. *Ward ich dessen inne.*

far distant from US; after that I saw and rejoiced in this, that God is so gracious, and do *write it* for an Example to others, not in the least to despair, when Comfort stayeth and is deferred; according to the Psalm of † David † *If thou stayest even till Night and till the Morning, &c.*

115. It hath come to pass so with the *greatest Saints*, that they must often *wrestle* for the Noble Garland; none will be crowned therewith, *unless* he wrestle for it.

116. Indeed it is deposited, or laid up or by, or laid aside *in the Soul*; but it lieth in the Second Principle; the Soul standeth in the First; if it will put that on in this Life-time, then it must *wrestle* for it: but if it do not attain it in this World, yet it obtaineth it after this Life-time, in the laying off of § *this Earthly Tabernacle*: For Christ saith, || *Be of good Comfort; I have overcome the World*: Also, *In me ye have Peace, in the World Anxiety and Trouble.*

117. The Noble or Precious PEARL lieth in many a tempted troubled Mind, very much *nearer* than in those that suppose they have comprehended it; but it hideth itself.

Den wo er ist am besten mit
Da will er's nicht entdecken.

*For where it is, at most and best,
There t'will not, that, discover.*

But though it seemeth as if it would not, but *refuseth* to appear, let not that terrify any Soul.

118. It

† Psal. xxx. 5.
|| John xvi. 33.

† Then Joy cometh.

§ 2 Cor. v. 1.

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118. It hideth itself *therefore*, that the Soul should knock and seek. For Christ saith, * *Seek, and then ye shall find; knock, and then it will be opened unto you: † My Father will give the Holy Spirit to them that ask him for it:* Let God's Promise be accounted *most assured* to thee; and tho' thy Heart saith clearly no to it, yet be not thou dissuaded from it.

119. For that is not believing; that a Man receiveth into his *fleshy* Heart Joy in the *Outward Complexion*, so that the Mind in the *Flesh* is *cheerful* and merry, so that Heart and Reins tremble for Joy; this indeed is not yet FAITH: That is only the Holy Spirit's Love-Beams or Rays, a Divine Glimps or Aspect, that is *not* constant or steady.

120. For God dwelleth not in the outward Heart, nor Complexion, but in himself, in the *Second Center*, in the *Jewel* of the precious Noble Image, of the Similitude of God: this is hidden in the *Outward World*.

121. The Right Faith is, that the Spirit of the Soul, with its Will, with the *Desire*, enter into, and DESIRE *that*, which it neither seeth nor feeleth.

122. Understand; The Soul, as to what belongs barely to itself, standeth not in *this* Time; so also it doth not send the subtile Will-Spirit, which originateth out of its Fire-Life *thereinto*: in that very Will-Spirit the *Pearl* becometh received or conceived, so that the Soul's Fire doth no more *afterwards* continue or remain in the Desire.

123. For

* Luke xi. 9, 10.

† 13.

123. For so long as the *Pearl* remaineth in the *Will-Spirit*, so long the *Desire* is in the Soul; for that little Pearl is a *Sparkle* of the Divine Love, it is the *Drawing* of the Father in his Love.

124. The Soul should stand firm in its Desire, though the outward from or out of the dark Complexion saith utterly NO, God is not there, for then there would also be *no Desire* or Will after him: For where God is not in the Will-Spirit, there it is as it were blind and dead to God: It desireth not God, it liveth in Opinions and Suppositions, It regardeth *not* the *Desire* * after God; it is only a subtle Skill or eminent Faculty above other Beasts, because the Soul is higher dignified than they.

125. Therefore a sorrowful Heart should by *no Means* suffer the *Complexion* to image or imprint on its Heart, that God is not there present, or will not have it for His, *else* the Soul eateth of such Imaging or Representation, and becometh sorrowful and sad.

126. It is a great *Sin*, that the Mind trusteth such a Phantasy into the Heart: For the Soul, which is a Noble Creature out of GOD's Nature, becometh perplexed or anxious therein; the Phantasy kindleth the Soul's Fire, so that it burneth in such a smarting painful Source or Quality.

127. Dear Mind, think no otherwise, when the Anguish of the *Complexion* is kindled from or by the *Constellation*, but that it proceedeth from thence, that thou then standest in † God's Vineyard; thou

* Or to be like him, as he would have us be, in Mercifulness, &c.
† Matth. xx, 1, 3, 6.

thou shouldst *Labour and not stand Idle* and be Lazy; for thou dost God *great Service* thereby, and thy Labour is, that thou overcomest in believing, *tho' perhaps no Comfort appear* to thee in thy outward Heart; be not deceived.

128. That is *not* Faith that I see; but that is FAITH, that I trust the *hidden* Spirit, and believe its WORD, and that I would rather lose my Life than not believe ITS Promise: he wrestleth rightly with God, as *Jacob* did the whole Night, who neither seeth nor feeleth any thing, and yet trusteth or *relieth* upon the PROMISED WORD, he overcome God; according as it was said to *Jacob*, * *Thou hast wrestled with God and Man, and hast prevailed.*

129. But thou askest What WORD is THAT? Answer. It is THIS. † *My Father will give the Holy Spirit to them that ask him for it.* THAT, it is of which the Mouth of CHRIST himself hath spoken, saying: When THAT cometh, ‡ *it will lead you into all Truth: For it will receive of mine, and make it known unto you.*

130. But that you may NOT doubt that it is certainly so, that the Temptation and Dejection cometh only out of the *Complexion*, I will set an Example before you, which may happen to a fiery or *Cholerick* Complexion, also much more to a *Melancholy* or Earthly one.

131. If thou walkest in any dark and dismal Place in the Night thou art *afraid*, and thinkest continually there is somewhat there in the Dark that may terrify or affright THEE: what Kind

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* Gen. xxxii. 28. † Luke xi. 13. ‡ John. xvi. 13. 14.

of Fear is this? Is the Flesh afraid? NO, then it would not go thither: the poor Captive Soul in the Flesh is afraid in the Darknes; it hath always an Expectation that the *Devil* will lay hold on Thee; for it knoweth that he dwelleth in the Darknes; and indeed the Fear is, that the *Devil* will lay hold on Thee; by which it may well be discerned, that the Fear cometh from the *Phantasy*.

132. Thus it goeth also with the poor Soul, in a constant continually *Dark Complexion-Chamber*, it is so desperately terrified, in that it must dwell in the dark Obscurity, and is always afraid of the *Devil*, and of God's *Anger*.

Advice concerning Melancholy, one of the Four Complexions.

133. **A** SOUL in the *Melancholy Chamber* should not by any Means speculate into or meditate on God's Anger; also should very seldom be alone, but with People that speak together and discourse familiarly; then the Soul imagineth or imprints or represents that Discourse or Conference in the *Phantasy*, and speculateth or searcheth not, for no Speculation is profitable for it; when it cannot turn it to its Benefit and Welfare, it should let That alone.

134. Also this Man should not read such Writings, wherein is taught concerning a particular or single peculiar Election; they all teach of That WITHOUT understanding, and do not explain

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it aright; as the High *Tongue* of the Holy Spirit *understandeth* it, and hath set it down; as in our other Writings it is sufficiently declared.

135. He should not use very many Sorts of Writings, but hold singly to the SCRIPTURES; therein he may find enduring steady *Comfort*.

136. But if he be indued from God, with a *Deep Mind* and *Thoughts*, so that the Soul *cannot forbear searching*; then let him in the Fear of God, with *constant Prayer*, lay himself upon or to the *Center* of Nature, that he may search *THAT*, and then the Soul putteth itself into *REST*: For it seeth its own Ground, or Foundation, and so all Fear, Sorrow, and Sadness, suddenly vanish away from it.

137. Of this I know how to speak and say, what Kind of Light and establishing or *Confirmation* it is to HIM, who findeth out the *Center* of Nature; but no own-self Reason attaineth it. God indeed barreth it up from *none*, but it must be found in the *Fear of God*, with striving, holding out, or perseverance and praying: for it is the greatest *Jewel* in this World; whosoever findeth it, he cometh *OUT* from *BABEL*.

138. A *Melancholy* Mind should with great Earnestness beware of *Drunkenness*, that the Soul become not loaded too very hard with *earthly* Power or Virtues; * for when the Body thus burtheneth itself with Drink, then the earthly Power of the Drink taketh the *Complexion* Chamber totally in; and then the Soul imagineth therein or according to it: it *eateth* the *Earthly* Source or *Quality*, and
E 2 kindleth

* See the three Point. Verse, 29. concerning the Soul.

kindleth *its Fire* therewith; and rejoiceth or refresheth itself somewhat therein.

139. But when that *Virtue* or *Power* *falleth* again and ceaseth, that is when that Man becometh *sober* again after his Drink; then is the poor Soul as it were rejected or accursed: for it loseth in the overflowing Earthly Source or Quality † the Divine Imagination or Desire.

140. For God's Spirit will not dwell in the Earthly *Imagination*: and then there beginneth Sorrow and Lamentation in the Soul; and it is with it as if it were *rejected* or accursed; God's Anger doth so set itself against it, as if that would cast it into the Root, into the *Center*, in the *Darkness*; and there the Soul is in an *Agony*, and afterwards seeketh for *Pot-Companions* again, that it might yet have its *Fools* Jolity and Sport: whence it cometh that the *Pot-Companions* join one Day to another, and *throw* their Soul's into God's Anger and Displeasure: This I speak faithfully, as I have highly known it in the *Center* of *Nature*, and in the Principle or *Beginning* of Life.

141. The *Melancholy* Soul should beware of *Anger*: Anger is its greatest Poison, and bringeth Madness or the *Phrensy*, as is very clearly to be known in the *Center*: For the Melancholy Chamber is *Crude* or *Rough*, and is like the Wild Earth, and is very waste and barren; it hath very *weak* hold on the *Wheel* of Nature.

142. Now if it happeneth that the fierce wrathful Fire moveth itself too vehemently, then goeth the *Wheel* of Nature in the Sound, as Men see that

† NOTE. NOTE.

that the Body *trembleth*: and then if the Complexion-Chamber be so waste or void without Substance, the Wheel cannot easily *stop* itself again, and the *Thoughts* cannot be comprehended; but all goeth together one among another very fierily and fierce wrathfully; as is to be seen in the Mad *Phranticke* Persons, that the *Mind* cannot apprehend the *Thoughts*, neither doth it *know* what it speaketh. and doth, as when the Wheel goeth: The *Devil* also readily bringeth his Imagination into it, so that oftentimes great *Evil* is committed.

143. This Wheel standeth indeed in the Outward Spirit; but the poor Soul eateth *then* also thereof; and it fareth terribly with it: yet a Man should *condemn* no Soul in *this* Life-time; for the *Sign* of the Cross standeth yet in it, with the *Open Door* of Grace.

144. The *Melancholy* Chamber should beware of *Covetousness*; and indeed with *Earnestness* go out from it, for it is as hurtful to it as the Anger.

145. Covetousness is an *Earthly* Desire; this Complexion also is *Earthly*, and the right Chamber of it very empty or void and waste: and then or *therefore* the Desire draweth the *Earthly* Substance into the waste void Chamber, and filleth it with such *dark* Matter; wherein sticketh meer fierce Wrath, and the *Anger of God*; together with *Falseness* and *Unrighteousness*, and *Evil* Matters or Substantiality, according to the *Earthly* Property, and that maketh the *Complexion* (seeing nevertheless it is an *Earthly* Desire) to be at length totally *Earthly*: of which then the poor Soul eateth with its Imagination, and feeleth then in its

Fire-burning the stern or *severe Judgment* of God, who is angred and enraged against the *Falshood* and *Unrighteousness*; as indeed in the *Covetousness* such base evil Matter is together introduced.

146. Now when the poor Soul thus findeth itself in God's Anger, it beginneth to doubt and to despair: For it seeth nothing encompaffig it, but meer Evil, Earthly *Falshood* and *Unrighteousness*, whence only God's Anger kindleth itself.

This is faithfully Revealed or Manifested to You.

147. For a *Melancholy* Mind, there is nothing better then to lead a *simple*, plain and *temperate* Life, without Pride, in a mean Condition, as much as may be; yea a sober, temperate, moderate Life, not to be loaden with *Great Cares*; but if they must of Necessity be, the Fear of God and Prayer *should begin all*, and then it is FIT, in ALL Conditions.

148. For in the *Melancholy* Chamber great Counsel may be found: It is open, and so far as it keepeth sober and moderate, it goeth or *reacheth* as deep as the *Sanguine* Chamber: but without the Fear of God it attaineth only the *outward Reason*, it raiseth the greatest Evil in the whole World; if it be open and in a *Saturnine* Sign, which then is its Lord, it buildeth *Babel* and all Deceit and Fraud; it is very mighty Potent, inasmuch as it is sorrowful and vexed.

149. Therefore, if any know himself to be under this *Complexion*, let him *begin* nothing without Prayer: Let him commit and commend beforehand

hand, his Heart, Thoughts and Mind, his Willing and Doing into the *Holy Hands* of the Most High; and pray or desire him, that he would be the Ruler and Governor in all his Willing and Doing, and so he may effect and bring *much Good* to pass; without this, none sitting in *any Office*, and standing in *this Chamber*, CAN bring forth any thing that is good or well-pleasing and acceptable to God.

Thus for the Advice concerning the *Melancholy*, one of the *Four Complexions*; the other *Three*, the *Cholerick*, *Sanguine*, and *Phlegmatick*, are in the following Chapter.

THE



THE
THIRD CHAPTER.

Advice concerning the other Three Complexions, Cholerick, Sanguine and Phlegmatick: The Melancholy is in the foregoing Chapter.

An Universal Looking-Glass, wherein every one may see himself.

It is written very briefly, only as it is represented from or out of GOD's Grace.

Of the CHOLERICK.

150.  HAT Man who hath his best Treasure, the noble or precious Soul, standing in a *Cholerick-House*, should above all Things exercise himself in *Humility*, or else he standeth in great Danger: he should do well to pour Water into the Fire, that his Noble Image be not kindled or inflamed in him, for it affordeth great Pride, Arrogancy, Sterness and hasty An-
ger,

ger, and is therefore very much exalted, seated and set aloft, but *not* heartily beloved, unless the Water of God, viz. the *Noble Humility*, come into the Fire; then it deserveth to be beloved, and giveth forth the first or *Native* shining Glance or Lustre.

151. For this Chamber hath a shining Glance or Lustre of its own, in the outward Nature; indeed it is *not commonly* humble, unless it have *Jupiter* in the Sign of Life, or *Venus*; yet it hath under *Venus*, its Devil, which plagueth it Day and Night with *Unchastity*.

152. And I say, for a Warning, that there is great Danger in *this* Complexion, much greater than in the Melancholy: For here the Devil cometh in an *Angelical* Form of Light: In a Fire-Glance or Lustre indeed he tickleth the poor Soul, so that it helpeth itself with the Glance or Lustre of the Fire; and becometh stout surly and bold, or presumptuous; ALL is little regarded by it: it bites very easily at the Bait of *Sin*.

153. Swearing, Cursing, and vain scurrilous Discourse, which runs contrary, and is against the NAME of GOD, and prophaneth or unhalloiweth it in the SOUL, is not seldom but frequent in this Chamber: the Fire's fierce wrathful Essence holds back or shuts up the *Mind*, that it very hardly entereth into God's Love and *Meekness*, especially into right *Abstinence* and into *Repentance*.

154. It is continually wilfully obstinate in Anger, Men must stand in Fear of it, if it happen that it goeth into an *Earthly Sign*; then from its own

own Form or Inclination, it doth *not* much that is good and serviceable, or for the Honour and Glory of God.

155. Therefore if any hath his best Treasure lying herein, he should have a Care what he doth, and how or in what *Manner he liveth*; For the poor Soul sets or puts its *Imagination* thereinto, and becometh therewith kindled or inflamed; it is not easily *aware* that it sitteth in the Anger of God in the *Hellish Fire*; till that awaken, or till it be *bereaved* of the outward Fire-Glance or Lustre in the *Complexion* with or by the DYING of the Body: and then it is a proud fierce wrathful Devil, and must even sit, dwell, or remain in the *Darkness*.

156. Therefore *now* it is good, that such a one do *not*, *himself*, strive after might or power and honour, but if That be cast upon him, that he suffer not his Mind to look thereinto or gaze upon it: For it hath a proud stubborn Malignant wicked Fire-Eye: *Diligent Praying* is here very necessary.

157. The Soul becometh here easily *enflamed* or kindled, so that it receiveth *Joy*, but common, out of the Fire's Complexion in the Fire's Light, and then it supposeth it is God's Spirit: But NO: God's Spirit cometh altogether with great *Meekness* and Humility, when it revealeth or manifesteth itself *IN* the Soul.

158. O what a *Triumph* doth THAT bring in the Fire-Complexion in the Soul, if THAT appeareth! but that is now become *very rare* in Man, the *Complexion* continually remaineth Lord and Master.

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159. Therefore be *advised* or warned, be humble, press diligently after *Meekness* in Word and Deed, then cannot the Complexion *so easily* inflame or kindle the Soul: For God loveth an humble Heart.

160. Thou art *not* in regard of thy *Complexion* at all the *farther* from God, only look to it, that thou abuse or misuse IT not; let ALL be done to the Honour and Glory of God, and then Nothing hurteth thee: but break thou the WILL thereof.

Of the SANGUINE.

161. **T**HOU mayest lead thy Life also according to it, and thyself in *this* Complexion not afford an *Hypocrite*; with thy wide Searching thou findest much: See that thou dost not introduce Stubble and Straw into the *Sanguine* Chamber, and yet suppose it is the holy Spirit; for thou hast also in the Complexion a shining Light, it is indeed humane; but look to it, bring not *Earthliness* thereinto.

162. A sober, temperate and *moderate* Life is good for thee; beware of *Drunkenness*, else thou wilt fall to thy Enemy into his Arms: For thou *lovest much*, beware thou dost *not* love *Unchastity* and *Pride* or *State*.

163. And although thou art humble or *gentle* of Nature, yet *Pride* may very *easily* be brought into thee: for thou carriest about thee the House of *all the Stars*, as the Air and upper Water doth.

164. If thou wilt enter into the Fear of God, and rightly put thyself thereinto, then mayest thou
very

very well find the Great Mystery, *Mysterium Magnum*; but *not* of thyself, but *through* GOD; only thou hast an *Open* Chamber to it; therefore have a Care what thou givest to thy SOUL for Food: for there is nothing so Good but it may become Evil, if any Evil Thing cometh into it.

165. But that Men despise, disesteem or *disregard* THEE, let that pass, and trust in God; this happeneth to thee *many times* for the *Sake* of thy *simple* Form or Gentle *Modest* Behaviour; keep what thou hast, and use not much *strange* Skill or Ingenuity, and then thou bringest NOT into thy Noble House a strange Spirit.

Besser alhie leiden Spot,
Als nach diesem Leven Noth.

Better here to suffer Scorn,
Then after this Life be forlorn.

166. If thou overwhelmest thyself with *Drunkenness*, then will the *Devil* introduce much Evil and Mischief into thee, in that tender *delicate* House, for IT is a vexation to him he hath no peculiar Possession therein, but only in or by the Introduction of *Sin*.

167. A simple, plain, quiet Life were very good for thee, but thou art of too *wide* a reach, and findest or inventest many Things, and givest THAT also away for *Nothing*, as the Air doth; but look to it, what thou lettest IN, and givest FORTH, that it be not from the Influence or Foundation of the Stars, but born or generated from

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Of the PHLEGMATICK.

168. **T**RUTH and *Righteousness* were a Noble or Precious Medicine in THEE, for else thou stickest freely full of *Lies*, and regardest little what thou givest forth or receivest in: Thou poor Soul hast here a dangerous Way to go through the *Sea* of Misery in *this* Complexion, thou wilt always be defiled with the *Abomination* of Words and Deeds.

169. *Water* hath a clear Lustre or *Transparency* in itself, and giveth a Reflexion, yet is but a *false* Looking-Glass: thus hath the poor Soul in *this* Complexion a very untrue or *deceitful* Looking-Glass; for the *Water* taketh All into it, whether it be *Evil* or *Good*; it retaineth it, and darkeneth, dimmeth, or obscureth itself therewith; and so it goeth also with *this* Complexion: It taketh all the Poison-Beams or Rays of the Stars into itself, and setteth them before the poor captive Soul for a *Looking-Glass*; at which Bait it then bites, and sets that on work in the *Body*, whatsoever in the Complexion is but a * *Magic* Looking-Glass.

170. O what good *sweet Words*, like sweet *Water*, are given by it without Money, yet mingled full of bitter Gall from the Stars: there is no *Manner* of Deceit so great as this: *Lies* are the Mantle or Cloak, and *Hypocrisy*, with the Glimps or Shining of a Looking-Glass; to make a Shew,

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* Similitude in a Looking-Glass.

very well find the Great Myſtery, *Mysterium Magnum*; but not of thyſelf, but *through GOD*; only thou haſt an *Open Chamber* to it; therefore have a Care what thou givest to thy *SOUL* for Food: for there is nothing ſo Good but it may become Evil, if any Evil Thing cometh into it.

165. But that Men deſpiſe, diſeſteem or *diſregard THEE*, let that paſs, and truſt in God; this happeneth to thee *many times* for the *Sake* of thy ſimple Form or Gentle *Modest Behaviour*; keep what thou haſt, and uſe not much *ſtrange Skill* or Ingenuity, and then thou bringeſt *NOT* into thy Noble Houſe a ſtrange Spirit.

Better alhie leiden Spot,
Als nach dieſem Leven Noth.

Better here to ſuffer Scorn,
Then after this Life be forlorn.

166. If thou overwhelmeſt thyſelf with *Drunkennesſs*, then will the *Devil* introduce much Evil and Miſchief into thee, in that tender *delicate Houſe*, for *IT* is a vexation to him he hath no peculiar Poſſeſſion therein, but only in or by the Introduction of *Sin*.

167. A ſimple, plain, quiet Life were very good for thee, but thou art of too *wide* a reach, and findeſt or inventeſt many Things, and givest *THAT* alſo away for *Nothing*, as the Air doth; but look to it, what thou letteſt *IN*, and givest *FORTH*, that it be not from the Influence or Foundation of the Stars, but born or generated from

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from GOD; else thou wilt both *deceive* and be *deceived*.

Of the PHLEGMATICK.

168. **T**RUTH and *Righteousness* were a Noble or Precious Medicine in THEE, for else thou stickest freely full of *Lies*, and regardest little what thou givest forth or receivest in: Thou poor Soul hast here a dangerous Way to go through the *Sea* of Misery in *this* Complexion, thou wilt always be defiled with the *Abomination* of Words and Deeds.

169. *Water* hath a clear Lustre or *Transparency* in itself, and giveth a Reflexion, yet is but a *false* Looking-Glass: thus hath the poor Soul in *this* Complexion a very untrue or *deceitful* Looking-Glass; for the *Water* taketh All into it, whether it be *Evil* or *Good*; it retaineth it, and darkeneth, dimmeth, or obscureth itself therewith; and so it goeth also with *this* Complexion: It taketh all the *Poison-Beams* or *Rays* of the Stars into itself, and setteth them before the poor captive Soul for a *Looking-Glass*; at which Bait it then bites, and sets that on work in the *Body*, whatsoever in the Complexion is but a * *Magic* Looking-Glass.

170. O what good *sweet Words*, like sweet *Water*, are given by it without Money, yet *mingled* full of bitter Gall from the Stars: there is no *Manner of Deceit* so great as this: *Lies* are the *Mantle* or *Cloak*, and *Hypocrisy*, with the Glimps or *Shining* of a *Looking-Glass*; to make a *Shew*,

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to

* Similitude in a Looking-Glass.

to be seen, *how good* Christians there are in *Babel*; is, and *will needs be* accounted the Service and Worship of God.

171. Thou findest or perceivest *not*, that thou dost *wrong*; but if a Man come near thee with a little Sparkle, then it is plainly seen in thy Looking-Glass: It were well to counsel thee, that thou wouldst know and *acknowledge*, how continual a Sinful Man thou art: thou shouldst do well to enter into right *sincere Repentance*, and *desire* or pray to GOD for the Guidance and Government of his *holy* Spirit, that the Evil Affections or Influences of the *Constellation* may be broken, and be held in with a Bridle, that the Soul should not take in such Things, and so become a *Fool*.

172. Also a * *sober* moderate Life would be Health and *Soundness* to thee; continual *watching and praying* and constantly to be in the *Fear of* GOD, turneth away all Evil that proceeds from the *Constellation*: he that liveth according to the *Constellation*, he liveth like All *Beasts*: but when a Man imageth or *imprints* the Fear of God in his Heart, then the SOUL becometh a LORD over the outward Life, and *compelleth* that under Obedience; but if that be not done, then is the *Complexion* Master and Conductor of the Soul: tho' indeed it cannot in its *own* Strength or Power rule or govern the Soul; yet it setteth its *Elementary* and *Starry* Looking-Glass before the Soul; whereunto the Soul gazeth, and suffereth itself to be captivated.

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The CONCLUSION.

173. Therefore should Man be a MAN, and NOT a BEAST, he should govern humanly or like a Man with the Soul, and not with the *Desire* of the Complexion, and then it may attain the highest and *Eternal* Good, be under what Complexion he will: * There is no Complexion so Noble, but if a Man will *live only* to the *Constellation*, the Devil hath his Pleasure and Pastime therein.

174. Therefore it is rightly said, according to the Writings of St. Peter: † *Be sober and watchful, for your Adversary the Devil goeth about as a Roaring Lion, seeking whom he may devour, whom withstand or resist in the Fear of God, and be at no Time secure or negligent and careless concerning him.*

† O LORD, Thou art our Refuge.

* NOTE. † 1 Pet. v. 8, 9. ‡ Psal. lxii. 8.

F I N I S.

E R R A T A.

In Page 2. l. 6. from the bottom, for friendless, read friendly. In p. 5. l. 3. after but insert in. In p. 7. l. 11. from the bottom, for in read it. In p. 16. l. 17. for ow read how. In p. 19. l. 18. for Beginneth, read Beginning. In p. 22. l. 14. for terrified, read terrifieth. In p. 27. l. 6. after is, read in.

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